

# SOUNDVIEW

A MAGAZINE  
Devoted to the Cultivation of Thought and the  
Philosophy of Living

## JANUARY GREEN GOODS

*Fore-Stick Foolosofy*

*Doctor and Patient*

*Some "Star" Paragraphs*

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*A Broncho's Philosophy (Poem)*

*Sex and Love (Part XXVII of Sex Symposium)*

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Boss Evergreen

John Wallace Crawford

Abraham Scharffenberg

Byron

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# SOUNDVIEW

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Say you saw it in **SOUNDVIEW** — sabe?

# SOUNDVIEW

Vol. IX

JANUARY, 1908

No. 1

## Fore-Stick Foolosofy



LIKE that name — Back-Log. There is something so cheerful about it, and it takes one back to the old times that were so youthful, when kites were a joy and sleds were a poem and skating the ante-room to heaven — for didn't we see stars, same as the Wise Men of the East? Then love was a-brewing, ambition was a-stewing and the girls were eschewing (or a-chewing). Fall time brought nutting parties with all their attendant hilarity, and oh, the joy of camping out and sitting around a big log and brush fire telling hair-lifting stories, till we were afraid to "turn in." Home we came, laden with nuts of all descriptions — hickory nuts, walnuts, pecans, hazelnuts — "Peace that passeth all understanding" — the gathering around the cheerful, open fire-place in mid-winter cracking nuts, jokes



and now and then a finger-nail! And some "apples sputtering in a row," also!

"What matter how the night behaved,  
What matter how the North wind raved,  
Blow high, blow low, not all the snow,  
Could quench our hearthfire's ruddy glow!"

¶ Yes, and I very vividly recall the many back-logs I have helped to manufacture, out of good old oak and hickory, and have helped burn a few as well. Glorious times those—we didn't really know how happy we were. We never indulged in anything but new thought those days. But this reminds me that the editor asked me to write along the line of New Thought and here I have been indulging in old thoughts. Well, that name is to blame for it. It started me off on a train of revery and reminiscence, and I didn't seem to be able to run it on a switch. It appeared to have the right of way. But to be absolutely frank, I don't care a button for the New Thought that entirely ignores the old.

¶ But to my task. Sitting by a bright fire, with the fore-stick doing full duty, way out here on the shore of Puget Sound, the wind, right off old Pacific, howling and moaning around the corners of my den, the

evergreens swishing against the windows—all produce a condition that might well inspire one to write of the New Thought for the Back-Log. The term New Thought "covers a multitude of sins"—it runs the gamut from lower C to "way up in G." It strikes the high places from the Christian Scientists who believe there is no matter to the Free Thoughtists who assert there is nothing but matter. These two extreme positions can be best illustrated by the definitions given to mind and matter by some one, I don't remember who, with a touch of sarcasm in his make-up. "What is matter? Never Mind. What is mind? No matter." And in the final analysis this about expresses the sum of wisdom, the finality of evidence so far obtained on the subject. It is really a matter of definitions. We witness the phenomena and in the endeavor to explain must have certain terms to express our findings. "Never mind, no matter"—it is all the same—for convenience we call one manifestation mind and the other matter.

¶ Yes, the New Thought is about as badly mixt up as religion, and there are about as many sects in proportion to the number of adherents—each with its self-appointed leader who has discovered (or thinks

he has) some hitherto unknown secret in the realm of mind or matter, and he (or she) proceeds to ring the changes on it — for a consideration. A little heaven is organized, the Devil is cast out, paradise is regained and retained by certain methods and practises, an occult system is established and a following is obtained. And the strangest feature is the wonderful success of these multiplying I Ams. What is the secret — where lies the explanation? · Simply the weakness of the individual, and the desire to be helped — to lean on something or somebody. By announcing your ability to help such people and your inclination to be used as a leaning post, you at once obtain the required following. "I Am, (truly) success." The more mysticism and occultism you can throw around your work, the greater number of adepts and mystics and mahatmas and yogis you can have at your beck and call, the more positive your affirmations, the greater the success. Still I recognize the difference between people and that what appeals to one may not attract another. All is good — these various schools are merely the expression of individualities, and are doing their work. Unless their professions are based upon hypocrisy, if they believe what they teach, they are not only help-



ing others, but are developing their own beings as well.

¶ Now, what is the kernel of New Thought philosophy? It is all well enough to be "in tune with the Infinite," but safety, sanity and serenity require that you also be in touch with the finite and at least let your feet touch the high places so that you don't get into a quagmire meanwhile. If the New Thought signifies anything, it is the fuel used to burn the dross out of human nature; it is the stuff out of which character is fashioned; it is the great individualizing essence of the universe; it is that which casts out all human passions; it banishes all fear, augments sympathy, engenders a spirit of helpfulness that makes life truly worth living. It finds "sermons in stones, tongues in the running brooks and good in everything." It delights in the overwhelming good of Emerson and enjoys equally well the repeated admonitions of Schopenhauer to be not expectant of good lest you be disappointed. There is truth and beauty in all these great soul expressions. Extremes are necessary, no doubt, but I am for the middle ground. The supreme lesson the New Thought teaches is to depend on self, develop the individual. Those who are always looking for

some far away good to be enjoyed in some far distant future, in association with some far removed Potency, are losing the present opportunities for advancement. In endeavoring to unravel the future we frequently get the skeins of the present entangled.

¶ But my fore-stick is burning out and I'll have to stop to replenish. In the meantime the Back-Log will continue to throw out its heat and bright rays of light upon a comfortless world — there, that fore-stick has dropt, and I'll drop the pencil till another Back-Log is needed.

LEWIS ELLSWORTH RADER

In the "Back-Log" for February, 1904



## Gold

The only product that competition harms not ..... *Gold*  
 The only product that market quotations control not .. *Gold*  
 The only product the demand for which fails not ..... *Gold*  
 The poor man's hope and the rich man's splendor ... *Gold*  
 The lover's dream and the dreamer's love ..... *Gold*  
 The hope of the nation and the nation's strength ... *Gold*  
 The measure of wealth and wealth's adornment ..... *Gold*  
 The artist's tint and the taint of his art ..... *Gold*  
 The politician's power and the statesman's weakness .. *Gold*  
 The magician's wand that rules the world ..... *Gold*

## Doctor and Patient

Why You Consult Me



AM Doctor (Teacher) Rullison — a "Pathfinder," as it were. One who, of necessity, must be misunderstood by the masses, as they have not lived my ideal, practised my teachings, or come to my point of view in understanding. Humankind can realize little that they have not experienced in feeling and action, then they thoughtlessly follow customs whether they are real or unreal, evil or unevil.

I understand you — even if you do not understand me.

In changing a "life plan" from sickness, dis-ease, un-ease (death), into reality of being, one cannot expect to bring about a reverse or transformation all at once, as the evil, the fall, has gone thru an era of disobedience of the universal law perhaps since birth, either consciously, or unconsciously.

### NOW LET ME TALK:

I am called — Doctor. But I am no more a doctor in the sense I once was. I have learned better. I have changed. As to Why — and How — I can better explain by word of mouth. In doctorship, I have grown away from nearly everything but legal branding, which belongs to the



undevelopment of my medical brethren, and not to myself.

There are just "Two Reasons" for a well man (where is there one?) or a sick man interviewing me.

The first reason would be — an innate desire to know at least some truth, and to be put in the way to be set free from, or to prevent, sickness and disease.

The second reason would be — a call thru "morbid curiosity" and after spending much time, still remaining in doubt, and continuing the practise of the dying process day by day.

I really desire that the latter class do not come to me, as they lose their time, and take up mine.

There are two or three classes of diseased persons.

The first class includes the dead one — in mind, who wants to be cured by "an elixir of life in a bottle" without any information on the part of the curer, except, sometimes, a guarantee. Such an one is a life customer for the Allopath, All-o-path, practitioner, who invariably doctors and drugs humans as "they want" or have been taught, appealing wholly to their ignorance, spending little or no time in talk to educate them. Good practise. Easy money. Authoritative. Never questioned.

The second class includes those who are partially alive — having dared to think thoughts regarding their real

selves, but still in doubt, want medicine, and as much information as they can get regarding themselves; sort of triflers and half-ways, who carry home their new plans only to have them knocked into smithereens by some individual with a fossilized mind who cannot know or comprehend truth, and says: Go right back to our old doctor (another fossil perhaps), who is aged, stands well in society, and enjoys a large practise.

The third class are the ones fully alive — those who think for themselves, at present the salt of the earth, few in number, but multiplying day by day; want to know the truth, and will leave no stone unturned to obtain it. Restless, active, investigating, sickened, perhaps, but live because they think. Are sore, oh, so sore, on all old, dead, conventional and established forms of resurrection. Have nothing in common with so-called "Authority," which they have discovered to be false, supplying nothing that they want or need.

These three classes can be classified as hopeless, partially hopeless, and excessively hopeful. They can be known as negative, half negative, and positive.

The latter class can invariably be cured and healed of anything from consumption (lost digestion) to cancer (fortified filth in one spot), or any other habited form of phys-

ical oppression.

These same classifications should be applied to man's political and religious faith; for bodily sickness in humanity today is the true expression of the disobedience of God's law politically and spiritually.

So now you have it. This is for you, whoever you may be. Make the best of it, and the most out of it, that your development will allow. You can certainly "find yourself" in the defined action in mortal man. Then you can decide what "you" want to do.

If you want to live, you had best prepare for life. If you want to die, habit yourself worse than you are, or stand right where you are, that you may soon get off the earth and make food for the worms.

No human is able to direct life, who does not live life. Any director of health who is "rounded" in body and full of form is carrying about disease, has no judgment regarding you, beyond handling you like a load of wood, or a ton of coal. This is the reason for so much surgery at the present day, with fee attachment also considered, as well as so much poisoning and useless drugging.

My movements first of all mean life for myself. Then I have a reasonable amount of time that I can spare with you and for you.

Those interested, can call on me or write me, as they think best.

DR. J. E. RULLISON



## Some "Star" Paragraphs



T one time the Seattle Star had decidedly up-to-date editorial writers. Here are a few of its utterances culled from one issue several years ago, which I "salted down" for future use and which I now give to Evergreens. The writer of such stuff is my brother (or sister).

If you and the world don't seem exactly fitted to each other, don't attempt to make over the world. That's too big a job. Try making over yourself.

Dog breeders know that to cow a puppy is to ruin him. He can never after be trusted either in his courage or his gentleness. Dog breeders know this because it is their business. Unfortunately, nobody makes a business of studying children with the same profit-inspired care with which dog breeders study pups.

"Getting even" is a hazardous business. It is much easier to get even with the wrong in a man than to get even with the man in the wrong. You can much better afford to remain uneven with such a man than to lower yourself to his level.

Don't enervate yourself by whining. Don't put yourself out of the race before it begins by grumbling. Don't get grouchy and picayunish. But — smile, and keep smiling.

## Pitch Hot from the Boss Evergreen



OME time ago I was called to the door by an agent (we don't have very many of the class out here in the woods) who had a bath cabinet to sell. He was a very gentlemanly and courteous individual, a man of refinement and education, and his "spiel" was very much to the point. He explained to me that the system is overloaded with impurities, and the free flow of perspiration due to the use of his bath cabinet caused their removal and the consequent purification of the body. All of which I readily granted, but, I said, "the best plan is to so live as not to cause the accumulations of poisons within the body, and thus render the use of such contrivances wholly unnecessary."

¶ "Well," he said, "that is the first time I ever thought of it in that light. I have learned something. I want to talk with you further on that line."

¶ And he did—he staid all night and we had some entertaining conversation, for I found him a most interesting character. (You know we always see more in individuals who understand us to some extent, and

it is not all due to the fact that we feel flattered by their attentions either.) I bought a cabinet, for I realize we have not quite reached the point of perfection in living and require a little correcting at times, and the agent took away about \$10 worth of books and magazines of the Nature school! Yes, we both learned a thing or two! And we placed ourselves in a mental attitude to learn considerable more as time wags on.

¶ Live a clean life if you would be free from pain, and would avoid recourse to drugs, nostrums, devices and all kind of dope that kills. Eat nothing that clogs the system or poisons the secretions, and you'll not have to use sweat baths to drive the impurities out — that's the plan of Nature, tho she always stands ready to help you should you be so indiscreet as to invite disease by a disregard of the laws of purity.

¶ Oh, yes, bath cabinets are superior to the patent medicine swill that loads the pantry shelves of the average farmer and laborer — evidences of the efforts put forth to "purify the system." And that agent was one of the best friends that ever struck the people of this community. He was a doctor in disguise. He brought much health and cleanliness and instructed those whom he induced to purchase his cabinet in



the ways of life. He was a blessing.

¶ Don't deny the agent! Don't set the dogs on him; don't shut the door in his face; don't be discourteous to him! He is your friend, tho you may not know it. He is a missionary to the heathen, a teacher of the ignorant, a veritable schoolmaster on wheels (when he rides a bicycle!). As a usual thing the agent is intellectually above those whom he serves, he has seen more of the world, he has been a student of human nature from the very nature of his calling, he is often a college graduate or is in attendance upon some school, and is doing the agency act to make money to carry him thru the next term, consequently we can all learn from him.

¶ Oh, no, you don't have to buy from him, but you can at least treat him as a human being. He'll not hurt you or contaminate you, and his little "talk" may have something edifying in it — all those speeches are formulated by brainy people and often contain kernels of thought that many of us can utilize to advantage. Be not afraid of the peripatetic philosopher with his pack.

¶ It is quite the fashion now for owners of buildings

used for offices to place a sign on the elevators forbidding "Agents, beggars and peddlers" entering upon their premises. No doubt this increases their graft somewhat, by reason of the immunity it gives occupants from the pestiferous, pertinacious, persistent peddler! They can charge more rent, see! But very likely some of these moguls who now discriminate against *small offenders* were one time engaged in a similar business themselves, and certainly a greater grafter can not be found than the rent shark in a large city. But he doesn't propose that *his* tenants shall be pestered with such insignificant beings as *solicitors* and *beggars*! But just how and where to draw the line is what puzzles me. Is there anyone in the city who is not soliciting something or somebody? They are all engaged in the ennobling occupation of trying to "do" somebody, and most often the very worst "beggars" of the lot are those who rent offices in the buildings where this class is forbidden entrance! Be considerate of the agent—you may be one yourself some day!

✽

¶ "Kindred spirits" is a term often used to designate people of similar tastes and aspirations. It is not meant

by this that they think alike, or even that their thinking is necessarily along one line. Indeed the more catholic their thinking, the broader their outlook, the more charitable their view of persons and things, the more readily do they find "kindred spirits." The man of one idea can not find a kindred spirit, for, being narrow, he must needs have one to believe just as he does or there is no harmony. So his kindred are necessarily few. Being dogmatic he isolates himself from those of a more generous turn as well as all of equal narrowness but traveling in a different rut.

¶ Kindred in spirit, kindred in the search for truth — what greater kinship! (Blood relations are strangers compared to those who are near and dear to each other on a mental and spiritual plane.) The ideal brother is the one who appreciates me for what *I am*, not for what *I was* or happened to be; the sweetest sister is the one who opens her arms to me because she loves *me*, not because we love a common mother! We are kindred by right of *re-birth*, not solely by *birth*. God gave us our relations, we *earn* our kindred in the spiritual realm. "Our own will come to us" it matters not if seas intervene and continents divide. Some of my dearest kindred spirits are miles away

you surely struck the key note then,



in the body, but we commune in spirit — the mails bring us in close touch and we know each other better perhaps by reason of the separation. So often close contact disillusion us — we can see the faults so plainly, and pick out the flaws so readily! In any event it is best not to be too closely united — leave space to breathe freely.

¶ "Kindred spirits"! What a soothing, satisfying sound — what an atmosphere of peace and good will and brotherly consideration! What a communion of contented comradeship! Oh, that there could be a collection of such spirits in a community, a gathering whose sole object should be the fellowship and the social features, with no taint of commercialism within the colony itself; where each should be a law unto himself, but with consideration for his associates; where each should own his own home and be surrounded by his own *penates*; where there could be a common meeting place and frequent exchanges of greetings and opinions, with social gatherings, lectures, entertainments, balls, etc. And, oh, the joy of the quiet visits and cheerful chats around the firesides, with only two or three, it may be, gathered together in the name of Truth! Kindred spirits, indeed! *yes - yes*

¶ MONOTONY is the opiate of life. It deadens, clogs, paralyzes, and finally insanity results. It is the never ending business routine, without the essential relaxation, that conspires to undermine that successful business and ultimately consigns it to the column of failures. There is much said about concentration in the many manuals of success being distributed about the world, but too much concentration is a dangerous thing. Only the intellectually indolent or the business drudge can long be satisfied with one kind of environment or one continuous employment or occupation. Even the cow longs for a change of pasture occasionally and calves have been known to voluntarily quit a splendid home and wander off—no doubt growing weary of the monotony of their lives.

¶ We have all heard of the people who have never been outside their counties, of the good old lady who has never ventured near a train, and numerous others who have distinguished themselves by sundry resemblances to plant life, but no person of ambition or activity envies them. In proportion as we locomote do we develop physically, and likewise as we express ourselves variously on the mental plane do we grow a nimble intellect.

¶ Too much variety is just as destructive as too much monotony—both are crippling and enervating in their tendencies. The one breeds the other. If one's life has been uneventful, uninspiring, cramped and limited, there comes a strong desire at times to jump the corral and dash out in search of something new—a spirit of adventure seizes the sufferer from too much sameness, and there may result a wild orgy of variety. Such an individual grows drunk on restlessness, and the intoxicated condition may last for quite a period. This is particularly true if he is worth saving, if there is enough spirit within the cosmos to refuse to die a monotonous death. Otherwise a sort of coma may ensue, or insanity may end the eternal round of monotony.

¶ However, variety carried to an extreme is evidence of weakness and vacuity of intellect. The individual that can not be contented unless there is constantly "something doing" to furnish him entertainment, who must have a continuous round of pleasure, or be "on the go" all the time to avoid *ang wee*, is on the road to the insane asylum—in fact he is already insane. A person should have enough ballast to render life endurable even amid the tameſt environment—abili-



ty to entertain one's self is the test of sanity. In this age of myriad books and magazines, of telephones and trolley lines and daily mail service, life is no longer unendurably monotonous. It is easy to break the spell in numerous ways. But when the longing becomes too insistent it is the safest to plunge into the opposite environment till relief is obtained.

¶ This is one cause of the congestion of life in cities—it is largely the longing for entertainment, for excitement, for variety which the touch of elbows with their kind affords, and which life in the country or a small town can not supply. But, oh, what a miserable existence it is! How awful is this search for satisfaction! The more persistently it is pursued the more difficult it becomes to satisfy. (Like the user of stimulants, it must ever be a larger and a stronger dose, till soon everything of a stimulating nature loses its effect. // Life is soon dulled at every point, and the seeker of pleasure must go deeper and deeper into hell in order to feel the fires. Here the two extremes meet—the one drunk on variety and the other dead in monotony. Scylla and Charybdis—between lies safety!

## A Broncho's Philosophy

(A New Year "Pome")

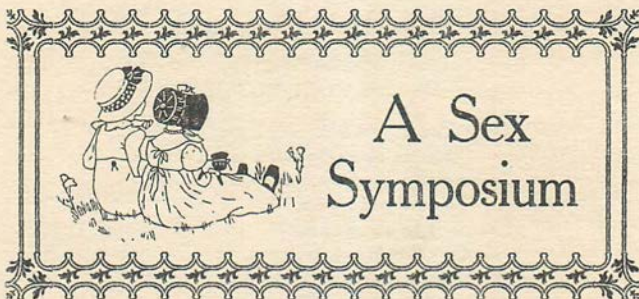
By THE POET SCOUT

Don't blame the world. It's better  
Than the man who wants to be  
A somebody, but lives to save  
The undertaker's fee.  
For surely he's a dead one  
On our strenuous preserves.  
A wooden coat, six feet of earth,  
Are all that he deserves.

Go chase yourself around the block,  
Then chase around some more,  
And start the blood to circulate,  
And sweat from every pore.  
Then change your face and change your sox,  
And change your atmosphere,  
And change your dope for Heaven's brew,  
To start the glad New Year.

Now this is my advice to you,  
But have you got the sand  
To buck against temptation, and  
To play a winnin' hand?  
If so, then shake; God speed you on;  
You'll win; just persevere.  
And if you've never been a man,  
Begin with the New Year.

JOHN WALLACE CRAWFORD  
"Capt. Jack"



XXVII

## Sex and Love

By ABRAHAM SCHARFFENBERG

Author of "Helsan"

" The night has a thousand eyes,  
 And the day but one;  
 Yet the light of the bright world dies  
 With the dying sun.

The mind has a thousand eyes,  
 The heart but one;  
 Yet the light of a whole life dies  
 When love is done."



HEALTHY condition of the sex power and its organs depends primarily on the health of the body in general. Besides, there is but one reliable general rule: Keep the mind



pure with chaste thoughts, and the physical organs clean with water. The first half of this rule, however, implies far more than we commonly imagine.

Sexual weakness of any kind must necessarily be lessened by observing health rules, and, in most cases, if one works with zeal and conscientiousness, be entirely cured. In more severe cases one should apply to some specialist, and this would, of course, do no harm in any circumstances. But go always, if possible, to some one who makes use of the newer, drugless methods, as massage, osteopathy, electricity, or the water cure, and rather to one who thoroughly understands more than one of them. In no circumstances is it advisable to rely on any of the host of medical quacks who treat by mail. And this advice may with safety be followed in regard to diseases of any kind.

The sex power is the very finest and noblest of all forces within the human organism. The feeling of shame which mere reference thereto often causes proves that its right nature has not been understood. It is dependent not only on physical organs and secretions, but is primarily an expression of the soul, a quintessence of the mind, which strengthens courage, enterprise, and the character in general, which sharpens the memory, reason, and the religious-philosophical sentiments. In other words, that influence

which a man and a woman — both healthy and normal — exert on one another, in intimate psychic and mental intercourse, is the most powerful spur to success in life. All mind power can, by means of thought transference, act between people independent of physical contact — and at long distances,— and this holds good in regard to the sex power in a most high and easily noticeable degree. Between lovers, by circumstances separated but true to each other in thought, there is continually such exchange of mental force, stimulating within them hope and courage to strive and wait.

But even within married life does this manifestation of the sex power, sometimes referred to as Platonic love, play an important part. It increases the strength and endurance of the married partners, of which qualities they become specially in need to meet the increased duties and responsibilities which follow with the children. For, to bring new beings into this world should, of course, be the primary purpose of marriage — that is, if the state of health of the two is such that they may expect normal offspring,— yet within reasonable limits, so that their own forces and lives are not wrecked thereby.

If the prospective parents have prepared themselves, thru soul and body culture, for parenthood, this will prove

highly desirable, instead of something to be dreaded.

It is often asserted that no one's character is fully ripened before one has heard the faint cry from the new, helpless creature of one's own flesh and blood — or, rather, flesh and mind.

Possibly there are many exceptions to this rule, but it is certain that those who have the opportunity of becoming parents lose much if they shun this, their duty to the human family. The ripening which the trials of parenthood cause both parents should not be accompanied by a withering, for by entering into the life of the child, the parents themselves become more youthful. There is undoubtedly a deep truth in the saying that the child has as much to teach the parent as *vice versa*.

The physical sex organs and secretions are to be looked upon as the source of the creative power, its negative pole, as it were, while its corresponding positive pole is to be found in its psychic manifestations. Viewed in this light, it is easy to understand how unnecessary waste of the sex forces, or any misuse of the sexual organs, must lead to the ruin of both body and character, while the right use thereof — and only this — may give us a realization of the highest possible happiness.

Sexual weakness, which is so common an ailment, em-



bittering the existence of almost one half of humanity, has its principal cause in ignorance. Children grow up with perverted ideas, as that "the stork" brought them into the world, etc., and are left to speculate about these things later, either alone, or in company with equally ignorant playmates. And thus arise those temptations which always accompany secrets and "forbidden fruit," and the mind eats of the apple of Good and Evil before its time and must suffer the consequences with the advancing years.

Children ought to be encouraged, early and with kindness, by their parents, to turn to them only for information, and they ought to be taught the whole natural truth, as soon as questions arise in their minds. It should be especially impressed on their minds that the sexual organs are sources of life and health, of manliness or beauty, and should therefore be extremely well taken care of. Children, thus instructed, are not only themselves saved from self-abuse, a false step which the majority of the young sooner or later take, but they may also become guardian angels to less happily informed playmates.

Ignorance leads to false modesty which prevents the free unfoldment of the mind; the unvarnished truth is the best protection of true innocence.

But fatal mistakes are committed by many even after marriage. The worst of these is an intemperate gratification of the sex desire. Many are led to this by purely good intention, misdirected by false and exaggerated notions of "nature's demands," which often have their root in ignorant advice given in books, and sometimes by physicians. A question of importance to the young and inexperienced married is therefore this: What is the rule for the happy medium in marriage? There is no rule as regards fixed intervals, for there is hardly any phase of human nature in which different people vary as much, in regard to need and ability, as in the sex life.

The old idea is that it ought to be regulated entirely according to the wish of the husband, and the wife should be wholly submissive to him. This, however, seems to be a rule which undoubtedly has its origin in the age of polygamy. The very latest theory (apparently genuinely American in its nature) is that the man is always ready but the woman only at certain times, because of which her wish alone should be considered. But neither of these can be correct.

A general rule for the young, one that is extremely important to recognize and the good results of which ripen with the coming years, is this: For the young in

general, do not let the thought dwell on the sexual feelings, or on sexual intercourse; take hold of something to do which occupies the attention, some study or useful manual work, and thus lead the creative forces to usefulness: and for the married, instead of satisfying the physical sex craving as often as there may be opportunity, do it as seldom as possible.

But there is a basic principle of chastity applicable within as well as outside of marriage, which up to the present time is but little understood, even by people who lay claim to be regarded as cultured — and yet this principle is the foundation of all true culture. Every individual must so develop his self-respect, that inner feeling of regard for himself, that he never consciously enters with his thought into the mind of another, in order to awaken desires which are not spontaneous. That one mind can exert an influence directly on another, often to a tremendous degree, is a condition one may become convinced of without making a special study of hypnotism. It is a phenomenon which has occurred, in a lesser or a greater degree, ever since life began on this earth. But because of this no one should ever imagine that he has the right to make unrestrained use of this power, any more than one would secure rights by the use of one's fists because of being a skilled



pugilist.

Freedom is man's foremost treasure; without it life is as valueless as it is without health. Who takes advantage of another's weakness of will, and rudely intrudes upon that other's mind, in order to cause him (her) to act against his (her) own will, deprives this fellow-being of his freedom, and both will suffer, as the slave and the slave-holder. And if this other is a mate, bound by the iron fetters of the law, then the crime against self-respect is so much greater; in fact, who does this has not within him the first requisite for deserving the epithet of *lady* or *gentleman*. Yet, many, thoughtlessly, become guilty of such injustice, often only partly conscious thereof, since the voice of conscience has been silenced, and to heaven cry the sufferings endured in married life by weak women, and also men, on account of this lack of self-respect and self-control of the mate. // The marriage ceremony can certainly not confer ownership of another's body, or soul. Rather, it should be looked upon as a contract, by which the two reserve the right of exchanging their inner feelings and forces, when they both so desire, excluding the rest of the world in this respect. That the wife should be submissive to the husband may be reasonable in the respect that he assumes the responsibilities of supporting and outwardly protecting the

It certainly does,

You must look at it just as it is.

family, and therefore should be regarded as leader and master. But this cannot very well be construed as limiting the wife's ownership of her own person. Experience shows that the nearer to equality they come in their relation, the better cooperation and the more happiness results.

(A necessary condition for a happy married life is mutual and perfect confidence.) Where this obtains, the greatest obstacles to success may be removed; where it is lacking Sorrow soon becomes a guest, and a final victor. But mutual confidence is absolutely unthinkable when self-respect does not exist in husband and wife to the degree that both feel perfectly free. If self-preservation, with either, is called to life when only tender love should form the link, one (the weaker) is involuntarily led to see an enemy in the one who should be a helpmeet, and a guide. The animal passion, at the foundation, is merely a craving for pleasure, an allurements of nature to further propagation; with man this ought to be entirely under the control of mutual *good will*.

In this self-control in feeling is then to be found the foundation to all moral life. "Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart." Only by conceiving the sex power as an

whoever heard of a perfectly free married man or woman?  
I did like to see one.

expression of the soul, and by considering the laws of telepathy, can we rightly understand these words. ( What takes place in " the heart " is the cause on which follows, sooner or later, immorality in word and deed, as sure as thunder follows on lightning. *You hit the nail there*

Sex desire is something good, and sex love will undoubtedly play a part in the continued evolution of mankind far more important than at the present we can imagine. ( For it is a direct expression of the universal creative force. ) The original sex instinct of the natural man, however, compared with the intelligently cultured, softened, and beautified feeling, is as the wild, simple rose by the side of the beautiful, fragrant flower of the garden.

The first condition for such culture is that the controlling sentiment, which is here referred to, becomes awakened within everybody.

[To be continued in next number]



¶ CREDO — I believe in living up to my highest, in doing eight hours' work each day, that to be idle is to be vicious, in being steadily sincere but not serious, in spending at least one hour out of every 24 in study, meditation, and self-improvement, in being at peace with myself, which can only be obtained by being at peace with my fellows, and in harmony with the great Central Law of the universe, I believe in the Immanence of God, which is the inspiration of the New Theology, and that Love I-S God Himself, In Disguise, and Not an attribute of Him — Charles Matthew Berkeheimer



## Solitude

To sit on rocks, to muse o'er flood and fell,  
To slowly trace the forest's shady scene,  
Where things that own not man's dominion dwell,  
And mortal foot hath ne'er or rarely been;  
To climb the trackless mountain all unseen,  
With the wild flock that never needs a fold;  
Alone o'er steeps and foaming falls to lean:  
This is not solitude; 'tis but to hold  
Converse with Nature's charms, and view her stores un-  
rolled.

But midst the crowd, the hum, the shock of men,  
To hear, to see, to feel, and to possess,  
And roam along, the world's tired denizen,  
With none who bless us, none whom we can bless;  
Minions of splendor shrinking from distress!  
None that, with kindred consciousness endued,  
If we were not, would seem to smile the less  
Of all that flattered, followed, sought, and sued:  
This is to be alone; this, this is solitude.

BYRON



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